

INTER RACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



JACQUES MARITAIN ON HUMAN EQUALITY

•

FIFTY YEARS OF SERVICE

•

BEYOND RACIALISM

Margaret C. McCulloch

•

DEMOCRACY IN NATIONAL DEFENSE

EDITORIAL

•

EDITORIALS • REVIEWS • STATISTICS

March, 1941

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
— *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other."
— *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
— *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
— *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

March – 1941

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	327,726
Negroes in Chicago	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Christianity and the World Crisis

Never in the two thousand years of her history has Christianity met a more ruthless and more powerful enemy than the present totalitarian state which seeks to absorb every interest in the life of its citizens and leave no sphere to any other institution. The Roman state, which the Church met at the outset of her history, had no place for the right of the individual person. Christianity by proclaiming the individual as a person, the reflection of the triune Person of God, of priceless worth destined for supernatural life with God, effected the greatest social revolution in the history of mankind.

The new paganism again makes the same denial of the person in its declaration, "Nothing outside the state, nothing above the state, everything for the state". . . . Finally, by requiring acceptance of the proposition that one race, or one class, or one nation, is inherently superior.

Thus we have the horrible persecution of the Jews, the liquidation of millions in Russia and conquered Poland. Against such principles Christianity must ever be in opposition for they strike at the very roots of the Christian way of life. Between the two there can be no compromise. It is not strange then that at every point the principles upon which a just peace may be made as enunciated by the head of Christendom, Pius XII, should at every point contradict the "New Order" as proclaimed by Adolf Hitler.

—Rev. Dr. Charles A. Hart, Catholic University

This Month and Next

We are indebted to the editor of *The Journal of Negro Education* for permission to reprint the article "Beyond Racialism" by Miss MARGARET C. McCULLOCH. Formerly professor of history and sociology at LeMoyné College, Memphis, Tennessee, Miss McCulloch is a graduate student at the University of Virginia. This very thoughtful article is highly recommended to our readers. . . . The "Interracial Review" is happy to publish the views of the distinguished Catholic layman philosopher, JACQUES MARITAIN, who is now in this country for an indefinite period. Professor Maritain is now lecturing at Columbia and Princeton Universities. He is the author of a host of texts and treatises and is best known for his revitalizing of Thomism—the thought of St. Thomas Aquinas in the light of contemporary problems. Our readers will be interested in the views of one of the greatest living Catholic thinkers. . . . The story of the great achievement of MOTHER KATHARINE DREXEL and the Sisters of the Blessed Sacrament will prove very interesting to all our readers. One marvels that so much could be accomplished in such a relatively short period of time. . . . This month's book review is by THEOPHILUS LEWIS.

"What Can I Do?"

This question, frequently asked by members and visitors, finds an answer in the suggestions made at the anniversary conference. The specific proposals may be summarized as follows:

1. Secure an engagement for one of our speakers to address your Catholic organization, parish society or sodality.
2. Interest your friends in subscribing to the REVIEW.
3. Scores of Catholic High School Libraries would be glad to receive gift subscriptions to the INTERRACIAL REVIEW. Here is a wonderful opportunity for enlightening the Catholic leaders of tomorrow.

* * * *

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DEMOCRACY IN NATIONAL DEFENSE

Every American will agree that national unity is essential to the success of our program for national defense. No one denies this. No one doubts that it is all important.

At the same time it is to be regretted that public opinion is not sufficiently aware of the present status of the Negro with respect to the operation of this huge program.

The loyalty and patriotism of the Negro throughout our history—in peace and in war—have never been questioned. From Crispus Attucks—the first American to be killed in our War for Independence—down to the present hour the loyalty and devoted services of the Negro to flag and country have been a matter of pride to all Americans. In every national crisis, in every war in which America has engaged he has rallied to the defense of democracy and the democratic way of life—even while the full measure of democratic rights and privileges was denied him in his own country.

The very natural attitude and feeling of the Negro who finds racial discriminations attached to the defense program has been forcefully stated by a Negro leader, Dr. Channing H. Tobias, in a recent speech before the National Urban League:

For a year now 90% of America has been moving forward on the beginnings of a mammoth defense program, while the other 10% (13 million Negroes) in utter bewilderment and discouragement have been almost as completely excluded from participation in this program as if they were not Americans. . . . While the rest of the country prepares to fight, the Negro is forced to fight to prepare.

The Nazi holocaust, admittedly and avowedly, an "all-out" total war to destroy democracy, to abolish religion and religious freedom, to enthrone Racism and deny the fundamental human freedoms has made it necessary that we launch the largest program of

national defense in history. The success of this undertaking requires the united support of the American people.

There are some few who will take no part in this effort and insist upon their rights to criticize and oppose it. There are some, too, whose loyalty is to some alien ideology and who are seeking to build up racial and group antagonism in order to destroy national unity. And yet these share all the rights of democracy. They suffer no racial discriminations, no exclusions or denials of opportunities. They are not the victims of color prejudice.

They may now enjoy
What they would destroy.

Meantime the ancient American tradition of "keeping the Negro in his place" has been applied in the defense program and is seriously affecting the morale of 13,000,000 loyal American Negroes and impairing our national unity.

We are told—and we agree—that it is necessary to avoid "jurisdictional strikes." But it is more immediately important that the Negro be admitted into *all* unions.

We agree further that every effort must be made to speed up defense production. And prompt action should be taken to abolish the present policy of refusing employment to qualified Negro workers in the defense industries.

Yes, the conscription law must be honestly administered. At the same time the Negro enrollee should be given equal opportunity to serve his country in *all* branches of the army and navy.

In contrast to our subversive groups, our saboteurs, fifth-columnists and traitors, the Negro *is* loyal. He *wants* to serve his country. He has been patient under trying circumstances. This is an added reason why he should participate fully and equally in our program to defend democracy.

The present emergency demands an immediate reform. The age-old pattern of anti-Negro prejudice must not become a part of our national defense program. To allow this would be a grave injustice to loyal Americans; it would endanger national unity; it would seriously impair the international influence and prestige of American Democracy.

Democracy must function democratically!

Race Prejudice A Luxury

We are asked from time to time: "What relation does the work of the Catholic Interracial Council bear to the work of other (non-Catholic or non-sectarian) organizations interested in the problems of the Negro and his position in the community?" The Council's activities are manifold, it publishes the *Interracial Review*, it conducts the De Porres Interracial Center, it sponsors a variety of different programs and it makes inquiries into events that cause trouble and disturbance between the races. Is there some specific, central idea which unifies all these activities but which is not a mere duplication, under Catholic auspices, of the very effective work done by other national and local bodies?

THE TASK

The answer to that is simple. The specific work of the Catholic Interracial Council is the work of combating race prejudice and all that it undertakes is in relation to that central idea.

With this clearly understood there is no difficulty in stating the relation of our work to that of the other organizations.

Any group or organization that deals with the problems of the Negro in the United States must include warfare against race prejudice as an important part of its program. Those who think otherwise, and sometimes they start off on a different theory, soon are disillusioned. Race prejudice is a watchdog who shows his teeth at every gateway to progress and opportunity. But the same phenomenon may be encountered when starting from a great variety of different objectives.

Certain organizations are primarily concerned with the civic rights of the Negro; in vindicating those civic rights they are obliged to meet and to refute the false notions entertained as to the Negro race by those who control our judicature and our laws. Others are primarily and specifically concerned with the question of social adjustment opportunity. These, again, must deal with the old phenomenon. The groups that are concerned with the education of the Negro, or even with his purely spiritual welfare, are obliged to face the same situation. All must consider ways and means for conquering this obstacle, but it

is the consequence of their work, not its starting point.

THE PROGRAM

The Catholic Interracial Council acts on the principle that the various movements that are established for the education, the civil rights, the social welfare and opportunity of the Negro cannot attain their ends in a satisfactory manner unless they are supplemented by a movement specifically aimed at removing the barrier of race prejudice; which specializes in this particular field, and serves as a clearing-house of information for everything that can possibly help to cure this disease. The Council does not look upon such a work primarily as a service to the Negro, but a service to the nation as a nation. It is a work equally of interest to the white man as to the black. Indeed, as has often been pointed out, the white man in the long run is the greatest sufferer. Race prejudice is a national evil; it is danger to the country, to its morale as well as to its religious and moral integrity. It is a menace to the country's prosperity; it costs the nation millions each year in dollars and cents. Race prejudice is an expensive and impractical luxury, that America must pay for in cash, in sorrow and in social decay. Moreover, it is a door flung wide open to the enemy. American race prejudice is Hitler's portal to the United States. Fifty thousand airplanes are not as solid a defense against Hitler and Nazism—not to speak of Stalin and Communism—as would be a clear-cut, universal policy of interracial justice (race prejudice's opposite), in economic, social and religious life.

EDUCATION

Race prejudice, however, acts in the concrete, not in the abstract. It makes itself felt in the affairs of daily life and livelihood. For this reason the Council, along with the *Interracial Review*, is actively concerned with anything that relates to the opportunity, to social welfare, to education and to religious care and progress of the Negro. It seeks the opportunity to discuss these matters, to provide information thereon, to encourage all such movements in every way possible. It proves, in other words, that a program of systematic opposition to race prejudice is not a Utopian or merely idealistic program, but is so eminently practical, that anything is highly im-

practical which neglects it. This is why the Council's program stands on so sure a footing; why steadily, day after day, week after week, it gains more supporters among the very people who first looked on it with hesitation and doubt.

The Council's program did not spring like Minerva full armed from the head of Jove. It started with a background of some experience, but it has gained vastly more experience since it began. It will continue to learn, by many trials, by occasional errors, but in the main by an unexpected and constantly growing success of the many groups or organizations or individuals which have adopted its ideas. But in one matter it has never changed and never will without denying its own character. It is attached to the specific purpose just stated and believes that under the circumstances which now affect the relations of black and white man in this country, there is no shorter cut to integral social justice than a straight, systematic, scientifically and religiously grounded campaign against race prejudice and in favor of interracial justice.

Un-Americanism In Washington

When the public press, under a Lincoln Day dateline, reported that Attorney General Robert H. Jackson had ordered the District of Columbia Bar Association to admit Negro lawyers to its law library in the District Court Building, we believed his action called for editorial commendation. This is what we were going to say:

A FLASH OF LIGHT

In the sombre picture of racial injustice more and more we find flashes of enlightenment that give heart in the tenuous struggle to vindicate the reality of American democracy. The latest "flash" appears in Washington, where Attorney General Jackson, appropriately choosing Lincoln's Birthday, for his announcement, has decreed that there shall be no discrimination against Negro lawyers inside the walls of the District Court Building.

His order climaxes a dispute over the refusal of District of Columbia Bar Association to admit Negro members into its organization and to permit them to use library facilities in the Federal Building.

Another long-standing grievance of the Negro disappears with Mr. Jackson's stand against discrimination against members of the bar on grounds of color. It is, we believe, an important decision.

However trivial they may appear to those remote from the struggle for interracial justice and goodwill, the correction of any abuse is a matter for rejoicing, and a renewed incentive to meet and overcome one by one the numberless other barriers that stand in the way of basic Americanism.

But now a later report from Washington proved that our rejoicing was premature. On February 24, the members of the District Bar Association voted to move their law library from the District Court Building rather than permit its use by colored members of the legal profession. This means that the association will vacate Federal premises and obtain new quarters where its policy of Negro exclusion will continue in force.

What now are we to say?

Again we are confirmed in our belief that racial prejudice does not reside exclusively among the illiterate or misinformed. This is not the first time that a group of educated Americans has flouted a cardinal principle of American democracy. Nor do we expect that instances of a like nature will not arise from time to time to gratify the critics of the American way of life. A New York newspaper, commenting on Negro discrimination in the army, recently observed that the folkways of a people cannot be changed overnight. We agree. But instead of accepting with idle complacency the existence of popular prejudices, we hold that they should be fought incessantly with the weapons of Christian truth and example. These are the only antitoxins that will overcome the virus of racial heresy.

We applauded the Lincoln Day ruling by the Attorney General; we condemn unqualifiedly the action taken to nullify it. Much that is disastrous to national unity and prosperity is bound to grow from such instances of racial discrimination. We cannot fight the Communist threat by refusing to permit Negro lawyers to occupy the same library building. It is equally futile to spread millions of dollars to educate Negro children and then close the economic ranks to keep them out of office or factory.

The refusal by white lawyers to share library facilities with Negro colleagues is a symptom of a disease that is sapping the vitality of America. It is tremendously significant. If the graduates of our universities have need to be indoctrinated in basic Americanism, then, truly, the work before us is so herculean we must humbly petition, "God help us!"

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

FIFTIETH ANNIVERSARY

Xavier University of Louisiana and New Orleans paid tribute to Reverend Mother M. Katharine Drexel in observing the Fiftieth Anniversary of the Sisters of the Blessed Sacrament, February 12th, here at the University. The beloved foundress of the Order, and of the University, is ever with Xavier in spirit. A solemn convocation was held on the eve of the anniversary in the University Auditorium, attended by prominent citizens, alumni, Faculty and friends.

Most Reverend Joseph Francis Rummel, Archbishop of New Orleans, principal speaker of the evening, said "We are sure that her heart (Mother Katharine) must be filled with gladness and thanks as she contemplates the realization of her desire to found a work specially pleasing to God and uniquely helpful to souls.

"The spiritual, moral and educational program which she initiated for the particular benefit of the Negro and Indian races has been singularly blessed by God and entitles her to the everlasting gratitude of the children of these two races and the Catholic Church of America."

Rev. Dr. Edward F. Murphy, S.S.J., dean of the department of Religion and Philosophy at Xavier, presented His Excellency, Archbishop Rummel, and rendered the invocation.

Among the other speakers of the occasion were: Oscar A. Bouise of the department of English, who spoke for the faculty of the University; George Johnson, a sophomore in the College of Arts and Sciences, who spoke for the student body; Varice S. Henry who spoke for the Xavier Auxiliaries; and Victor J. Labet, president of the Xavier Alumni Association, who spoke for the graduates of the University.

On the morning of the 12th, Solemn High Mass was celebrated in the University Auditorium which was temporarily converted into a chapel.

BEYOND RACIALISM

MARGARET C. McCULLOCH

NEGRO education and Negro leadership today face an acute and baffling dilemma with respect to racialism. On the one hand Negroes have been compelled to develop a degree of racialism. Their pronounced physical differences from the dominant whites, the historical difference in their origin and social status, and the prejudices and discriminations which still operate against them have made it inevitable that Negroes should develop an almost painfully intense race consciousness. Moreover in order to combat these discriminations from without, and the sense of discouragement from within, Negro leaders and educators have found it necessary to foster Negro racialism, to build up the concept of "the Negro" with a capital N, a race with a history, a culture-background, and heroes; a race with its own organs, which whites term "Negro press," "Negro movies," etc., but which Negroes significantly term "race papers" "race movies," etc., with the unconscious assumption that always accompanies intense racialism that "race" means my race. They have found it necessary to foster conscious "racial" solidarity in order that Negroes might constitute a pressure group operating through various agencies and organs to remove legal discriminations, obtain civil rights, and win political influence. So, and only so have they been able to move forward, if only a little, in the national life towards equality of status and fulness of citizenship.

On the other hand racialism is of all doctrines and passions that which the world, the United States, and above all the Negro, has most reason to fear and to combat. Its effects in the world of today need no commentary. Composed as the American people of the United States is today of every racial strain under heaven, and with an inheritance of Anglo-Saxon race views, and large numbers of two sharply contrasted races who would be thrown into opposition should racialism develop in this country the harm that it would do to this nation is almost equally apparent. With the Negro constituting not merely a numerical minority politically largely disfranchised and deficient in economic position and power, and deficient in control of organs influencing public opinion, the possibility of rampart racialism in America offers a prospect of horror to any humane citizen, and a prospect fraught with peculiar dread for the Negro. It

is of all times a most crucial time, not merely not to stress racialism, but to do all in our power to uproot any existing elements of racialism from the minds of our people.

What then is the Negro leader and educator to do? If he abandons "racialism," he will ten to one be unable to check the movement now it has got such a start among his people; and should he succeed in checking it he would check with it all progress towards the organized Negro-group action so essential to securing fuller rights, and to taking his rightful place in American life. If he persists in fostering racialism, he will be fostering in his own people that very view and passion of which he of all men most wants to rid the world; and as he fosters it in his own group he can be sure he is fostering it in the white group also in reaction.

Yet if he throws up his hands in despair, he is scarcely entitled to be termed either leader or educator, abandoning his people to the blind drift of forces at a time of peculiar need for leadership gifted with insight, courage and wisdom.

Is there a way out? Personally I am convinced that there is, a way that leads through racialism and beyond. Perhaps it is best illustrated in the relation of the family to the community, for race is primarily a kinship bond, while American citizenship is geographic in basis, like family and township on a smaller scale. It needs no elaborating the point that the disorganized family, lacking in mutual affection and respect, in loyalty, mutual confidence and support, and in permanence of relationships is a tragic misfortune and handicap to its individual members, to itself as a family and to the community as a whole. At the other extreme we are familiar with that excessive and aggressive family-group egotism in which the members of a family place family pride and family interest above all other considerations standing solidly against the world; and whether they be exploiting snobs at the economic top of the scale, or slum-dwelling crooks at the economic bottom they form an essentially anti-social element in the community and are equally a liability and a divisive factor in community life. Is not this matter of race a similar dilemma and one with a similar solution? The individual who would develop to his fullest ex-

tent as a person and as a valuable member of his community, needs family life and family solidarity. He needs the sense of kin and home, the culture of a fine tradition of which he is justly proud and to which he desires to live up; he needs the security of loyal love and mutual trust; he needs the discipline of sacrificing to the family good because he loves his family, sacrifices ranging from minute personal adjustments, of preference for a certain wall-paper, perhaps, even to laying down life itself in the effort to save the life of child or parent or brother or sister in danger; he needs to learn the patience and the responsibility of carrying his share in the family burdens, and bearing with the less able or the less worthy members of the home. Yes—this is family and it is race at its best in many ways, and as it is needed today in Negro life acutely.

But it need not, and at its best it does not, stop with the family. The right development of family leads beyond family, and of race leads beyond race. There can be and often is in a family a fine sense of family and individual obligation to the community as a whole, of devotion to its interests and its members. Family membership in church; family contributions of money and work to Boy Scouts, Red Cross, Famine Relief, Educational Missions, family sacrifices to shelter the homeless, to aid neighbors in distress; family concern for humanity irrespective of race, creed, or nation is always the fruit of fine family living, transcending family self-interest; and it can be the fruit of fine racial living transcending racial self-interest.

Young Negroes in our schools and colleges, facing a world full of race prejudice, need the sense of belonging to their racial kinship group; they need the self-respect of knowing and being proud of their ancestry and its achievement, they have a right to know Negro history and be proud of all that is fine in it; they need to know of Negroes of achievement in whose steps they may be proud and eager to follow; they need to stand together as Negroes to obtain civil and political rights and economic opportunities; they need to feel that every Negro less fortunate than themselves—ill, poor, ignorant, cut off from a fair chance to life in any way—is peculiarly theirs to love and aid and befriend; they need to feel that Negroes can trust Negroes to stand by them as brothers in the hour of need. They need racialism; emotionally, mentally, socially, it is a real need.

But they need more. *First*, they need help in becoming more mature and effective in racialism, and, *second*, they need help in transcending racialism. At present the steam of Negro racialism is apt to go off in hot air. Young Negroes become intensely emotional about being deprived of their civil rights; the emotion is normal and healthy—but if it goes off in air and noise no good is accomplished. They are apt to become embittered and self-pitying and the neighbors are apt to be annoyed by their ranting. If, however, Negro leaders and teachers will harness this emotion to work, it can be invaluable. It is well to rouse young Negroes to cry, "I want my rights!" but the leader should be quick to come back with "Good—but what are they? What rights have you? On what do they rest? Exactly how and by whom are they being infringed? What evidence have you of this? And what is the proper procedure to obtain them? Is this a matter for seeking charitable aid? For petitioning someone? And if so, whom, and what conditions must be met to make the petition valid and effective? Or is this a matter for a legal case; if so how can you get it before the court, and what court? It is a matter for getting a law passed? If so what precise steps can you take to get it passed? What obligations must you fulfil to be entitled to this special 'right'? And what new obligations will it entail when you get it?" Nine times out of ten the young student does not know the answers to even the first four or five questions; racial maturity demands that he learn the answers and use his mind as well as his emotions. Negroes moreover are now taught almost exclusively so in parts of the North; it therefore rest with Negroes to teach their own young people these vital facts and procedures.

Nor is it enough to arm them with facts. There is need for actual experience in group action. There is need among children and youth for the formation of organizations socially constructive in purpose, and practising the forms and techniques of democracy; and there is need for adult groups of similar nature.

These groups should be aimed not alone at securing Negro rights from whites but at least equally at undertaking to aid the handicapped and unfortunate, and to lead forward the backward members of the Negro's own race, for only so can any real solidarity and maturity within the race be looked for.

When any young Negro spills over with race bitterness or race sentiment, he needs to be asked three

questions besides those on his state of knowledge; How much in dollars and cents have you contributed this year to help your race obtain its rights? How much time have you devoted to rational and probably effective labor for this end? Exactly how much money and time have you given, and how intelligently, to aiding Negroes less fortunate than yourself? In terms of his answer let him measure how much true race-feeling he has, and how much is mere sentimentality and self-dramatizing. And often it might not be amiss for the Negro leader and teacher to subject himself to a pretty searching examination on the score both of his knowledge and of his practice, before he starts on his students.

This then is one thing needed—to help the young Negro reach *maturity* in racialism. And the second and equally vital is to help him transcend racialism. At bottom his rights rest upon the rock foundation of some philosophy. Either he is of superior race and so entitled to a certain place in the world—the dogma of racialism; or in common with the rest of mankind he has in him—high or low, rich or poor, able or incompetent—he has in him as man, something essentially Divine in origin and of infinite worth, that entitles every human to the respect, the consideration, the compassion in suffering and the comradeship in work and joy of his fellow men. If he stops at racialism, then it is dog eat dog, and the strongest racial group—each claiming superiority of course over all others—will come out on top. It is a dogma of a return to brute force and savagery. Only in transcending it can he, along with the rest of mankind, find the basis for a world order of enduring peace and of respect for all human personalities and the granting of all human rights.

It is vital to help the oncoming generation of Negroes see this. It cannot be said too often, too strongly, or in too many ways. Yet saying it alone will not make it a part of their thinking. The needs of suffering humanity of other races need to be vividly presented—and the natural human sympathy, latent but as real in Negro youth as in youth of any other race, needs to be awakened to aid. How active have Negroes been in aiding China in her agony? What are they doing for Jews evicted from Germany by race prejudice? How large a share have Negro boys and girls in aiding the refugees and war sufferers of devastated Europe today? What is the college-bred

Negro doing to help the illiterate Southern white boy from barren mountain or serf-like tenant labor to get a chance at even the rudiments of education?

Faith is more than intellectual assent. It is not hard to give intellectual assent to universal human brotherhood when that creed would give a strong base for our own claims. It is desperately hard to put one's life into that brief and live by it despite all that prejudice has done; but a man's life is the true measure of his creed.

When therefore we think our way deep enough into the problem, the distressing dilemma which seems to face Negro leadership becomes no hopeless dilemma but a most stimulating challenge: to capture the rising tide of racialism in Negro youth, to harness it to facts and action; to help him learn to think keenly, feel warmly, and labor self-sacrificingly for the good of his own people; to help him see in his own people, not merely Negroes but men whose rights and worth are rooted in their common humanity with all other men and through his deepened sympathy and fellowship with them to lead him out to a world vision of mankind and a world sympathy with humanity expressed in ways he has learned to practice in aiding his own people. The road of hope lies neither from racialism, nor to racialism, but through racialism beyond to humanity.



St. Joseph's Mission Chapel
Tuskegee Institute
Tuskegee, Ala.

JACQUES MARITAIN ON HUMAN EQUALITY

Early this year, the distinguished Catholic philosopher, Jacques Maritain, delivered a lecture at Marquette University, Milwaukee, Wisconsin on "Human Equality." The INTERRACIAL REVIEW is privileged to print herewith a digest made from the manuscript. —Editor's note.

Problems of human equality concern man in his psycho-physical nature and in his social condition. Hence they cannot be treated without excursions into very diverse fields of knowledge, such as biology, psychology, sociology and politics.

The principal rival notions of equality are reducible to three. There is first the pure nominalist or empiricist notion, or the philosophy of enslavement; next, there is the idealistic notion of human equality, or the philosophy of egalitarianism; finally, there is the realist idea of equality, which is the true philosophy of equality—one which does not suppress human inequalities, but bases them on a fundament equality.

Many a man who has never read any philosophy or has never been sorely troubled by the famous philosophical quarrel about "universal ideas", acts in effect as a pure empiricist—a "practical" man. Even if he recognizes that human nature is common to all bipeds that lack feathers, there is for him nothing more in that fact than a simple *verbal affirmation* which is informed with no content of significant reality. The equality of specific nature in man is non-existent for him, and the whole burden of reality rests upon the inequalities between individuals.

Accordingly we are faced with a paradoxical process of nominalist rationalization. Its logical error consists in attributing the character and value of *species* to arbitrary groups set up in the fluid mass of individual peculiarities. This pseudo-logic, moreover, is not at all disinterested. Just as the life of our instincts constantly underlies and affects that of our intelligence, so the burning inclination toward great sins constantly excites within us the inclination toward great errors. In this case it is collective pride which comes into play, the instinct for domination and cruelty, the passion of hardened hearts, and the tendency to exalt one's own strength by bringing others into submission.

The pseudo-scientific species into which men are thus divided are either social pseudo-essences or biological pseudo-essences. The former often correspond to various layers of population which (especially in antiquity) successive conquests had superimposed on a country, or to the privileges of birth in an aristocratic or feudal society, or to the privileges of wealth in a mercantile or bourgeois society. The latter may arise in men's imaginations by virtue of an unconscious process, the origin of which lies in the obscure workings of the will for power, or in the natural ferocity of the defensive instinct of an ethnic group.

In either case the Royal Race in effect concentrates in itself all the privileges and dignity of human nature. The lower human categories are only partially or inchoately human. They are midway between beast and man, so teaches this overbearing philosophy. They are essentially made to serve the Royal Race; and as this is their final end, so in this also lies their happiness. If they obey their masters, if they work for them; if, through the toil and the trials of the lower categories, the masters succeed in gathering the fruits and the joys of supreme human knowledge or supreme human power, and in winning the life of the free and the strong, the masters will in turn make them happy. Punishing them for their own good, maintaining them for their own good in a state of servitude, refusing them for their own good the rights and the liberty of which they are not worthy, making available to them the necessities of life and the half-animal, half-human joys which alone they are capable of appreciating, and without which they would yield poor returns or might chance to foment some hideous "servile revolt," the masters can bestow no higher benefit upon them than to teach them to find their pleasure and the best reward for their faithfulness in the happiness of those they serve. Scorn here takes the place of pity; the latter, being suitable only for the souls of slaves, in a disease in the souls of the strong. They are heroically prepared for the sacrifice of the weak, whenever the superior interests of the Royal Race, which are identical with those of humanity, require it.

Every kind of moral or social empiricism which disregards men's equality as a *species in nature* and sees in it only a *word*, tends toward this pure form of the philosophy of enslavement. Whether one looks at it from the point of view of the natural order

(to be continued)

and the natural truths confirmed by Christianity, or from the point of view of the supernatural life and the supernatural truths which it brought into being, clearly such a philosophy of enslavement wounds Christianity to the heart.

FIFTY YEARS OF SERVICE

She tells the story with a twinkle in her bright blue eyes. It happened—well, a long time ago, when railroads was still a novelty and the West an untamed virgin territory. In Tacoma, Washington, a young girl listened as a priest told of the church and school he had built for the Indians. She was so impressed, she felt she must do something to help.

"So," she says, "I took a hundred dollars out of my clothes allowance, and bought a statue of the Blessed Virgin for his church. I was almost afraid to tell my father. But when I did, he put both his hands on my shoulders and smiled to me. 'I'm glad you did, Kitty,' he said, 'It was a good thing to do.'"

But this was merely the beginning of a lifetime of "good things" done by Katharine Drexel of Philadelphia for the Indians and Negroes of America. The smiling, generous daughter of Francis Anthony Drexel, wealthy banker, is now Rev. Mother M. Katharine, Foundress of the Sisters of the Blessed Sacrament for Indians and Colored People, who celebrate the fiftieth anniversary of their community.

Beginning with an original group of 14 Sisters, the community now numbers 440. Today it carries on an extensive missionary program among the Colored and Indians in 36 missions located in 18 States. The aim of the Sisters is simply expressed in their Rule: "To apply themselves zealously to the service of Our Lord in the Blessed Sacrament by endeavoring to lead the Indian and Colored races to the knowledge of God and to make of them living temples of Our Lord's Divinity."

The career of Mother Katharine may be traced back to the day a little girl in one of the great houses of post-Civil War Philadelphia spelt out the story of the discovery of America by Columbus. Miss Drexel

was convinced in her own mind that the reason for Columbus' discovery was to bring the gift of faith to the Indians. Nor did she ever change her mind on that score. Instead, she dedicated herself to furthering that aim and later she extended it to include also Negroes, whose plight evoked her sympathy.

Long before she became a Religious, Katharine Drexel had begun to give freely of her wealth to establish Catholic missions among the neglected Indians and to further missionary work among the colored. When the Government, after the Custer massacre, begun to realize the need of revising its policy regarding the Indians, her life-long interest in them was heightened by President Grant's decision to throw open the reservations to all religious denominations.

Government aid was offered in the form of subsidies of \$100 a year for every child they took into a religious school. To receive this aid, however, the religious bodies had first to build their schools and staff and maintain them. To Catholic missionaries laboring against heart-breaking odds in the bleak Western mission field, the problem of raising the necessary funds seemed almost insurmountable. In their desperation, two missionaries whose record comprise a glorious page in the history of Catholic Church extension—Monsignor Stephen and Bishop Marty—decided to come East and lay the situation before the Drexels of Philadelphia.

They were greeted in her home by Katharine Drexel. "They told me," she relates, "about the terrible privations that the priests and Sisters were undergoing, that they had no funds with which to make the work easier or to put up buildings. I offered to build up a little church in the Indian Territory, among the Osage Indians.

"After my first interest in the Indians was stimulated in this way, we opened boarding schools at Santa Fe and other settlements; three others in Montana, one in Tacoma, another in California, one in Renseelaer, Indiana, two among the Osages, and others that I can't remember now."

Accompanied by Bishop James O'Connor of Omaha she made a trip with her two sisters through his vast diocese. At White Earth, Montana, where the Sisters, enduring the cold of a severe winter, had only a log cabin for their accommodations, a fire broke out in the schoolhouse. When the Sisters saw there was no hope of saving the building, they exclaimed together, "But at least we can get warm for once this winter!" So they stood around the blazing schoolhouse and got warm.

They founded three schools among the Sioux, one at Rosebud Agency, one at Pine Ridge and one in Wyoming. At Red Lake Miss Drexel had the experience of being godmother to an Indian baby. Up to this time she had not thought of doing work for anybody by the Indians. She was still remembering Columbus.

"It was on our way back," Mother Katharine recalls, "that the Bishop spoke of the thousands of Negroes in the country. He asked me if I had every thought of the responsibility they were to the people of Christian faith, who must give them enlightenment and high ideals quickly if the Negroes were to become good citizens of earth and heaven."

Up to then, she had not thought of becoming a Religious herself. "But it was not long after this, while I was trying to send religious workers among the Indians, that it came upon me—why was I sending other people, always other people, to do this work? Why didn't I give myself, as well as my assistance, to it?"

Shortly afterwards Katharine Drexel entered the novitiate of the Sisters of Mercy to receive the training that was to me invaluable when she eventually founded her own order. The Mother House of the new Congregation was built at Cornwells Heights, Pa., in 1891; all of the sixteen Sisters who originally comprised it having been trained by the Sisters of Mercy. Its progress was rapid, the scope of its work broadening as each year passed.

There are, to repeat, now 440 Sisters in the Order. "But the field is so vast," its Foundress exclaims, "that we need the cooperation of Catholic laymen

everywhere to aid us and to finance our expanding work. All we want to do is to develop in the Indians and Negroes of America, character and the high ideals of citizenship with which our forefathers built this Republic. We feel that they are the direct responsibility of the white people of America."

It is impossible in the compass of a short article to describe to any adequate extent the amazing work that Mother Katharine has done in the mission field. With quiet courage she faced and overcame innumerable difficulties. Hers has been pioneer work of the most pioneer sort, lightened only by the knowledge that she was doing a great work for human souls.

The deplorable conditions of the emancipated Negro had called forth the best efforts of the Sisters. When, in 1898, they opened St. Francis de Sales High Schools for Colored Girls in Rock Castle, Va., a new day dawned for Colored America. Today, in addition to thirty-three elementary schools, and fourteen high schools, the Sisters conduct Xavier University in New Orleans, where annually over a thousand young colored men and women are trained to moral and intellectual leadership. A visitor to New Orleans today is deeply impressed with the fine missionary educational program being carried on by the Sisters in that city. Five parochial schools, one high school, and Xavier University, are at the service of the Colored youth of that area. The little tot, one of the 200 youngsters in the kindergarten at Corpus Christi School, if he cares to, may continue, under the direction of the Sisters, till he emerges from Xavier University with an M. A.

The blessing of God has attended the efforts of Mother Katharine in her apostolic career, and she has been spared to take part in the coming jubilee celebration of an order that ranks high in the Catholic mission field.

Many memories will crowd her mind as prelate and priest and layman voice, in the name of the Catholic people of the United States their unstinted gratitude not only for what she has done but for the incomparable example she has set before her co-religionists. They will speak of the thousands of humble, helpless souls to whom she has brought not only faith and courage, but the very tools of life itself.

But very likely Mother Katharine will discount their praise with her characteristic smile, saying as she has said many times: "I am and always have been, one of the happiest women in the world".

AS YOUTH SEES IT

EDITED BY YOUTH

CATHOLIC PRESS

For those of who have gone unwittingly through "Press Month" with no thoughts as to our individual efficacy as participating members of the Catholic Press, the following timely exhortations and suggestions made by members of the Clergy:

* * * *

Archbishop Stritch of Chicago released the following statements in the Chicago Diocesan newspaper *The New World*. "The Catholic Press must serve the Church to make Christ a growing reality in the lives of men and in their institutions. . . . Besides its other functions in our day it is needed to guide men in Christian thought. Nobody would say that in the present world crisis our own secular press has not tried to present impartially all the news. Indeed in the difficulties which censorship in many lands impose and amidst the clever propagandism which is abroad our secular press has done a great work of news gathering. On the other hand its true social work has fallen short. In its news comments it has failed utterly in leadership and contended itself with repeating opinions rather than attempting to lead in forming opinion. Its tabloids reflect minds more eager to fill a column than to express a thought. . . . Deep down under the appearances of world events today find the real crisis which menaces our culture. Many factors go to make this crisis but it cannot be rightly denied that the principal factor is the fattening materialism which is an alien thing among us. We need leaders today who will fearlessly present the Christian truth and indicate the departures from it which have brought in the main our present troubles. It is not enough to condemn utterly condemnable social and political systems. We must inculcate the Christian truths which must be at the core of a new and better society. . . . must bring to bear on our social maladies the therapy of Christian truth."

* * * *

With reference to the need for concerted action among Catholic Youth in its relations to the Catholic Press, Father Vincent Mooney, Director of the NCWC Youth Department, issued an open letter in which the following remarks were included: "The first and essential duty of Catholic youth towards our press is to read the press carefully in order to learn what Catholic papers and magazines can bring into your home, both in the field of increased knowledge of Christian truths, and sound and objective information regarding important matters. . . . From your own ranks will and must come the future collaborators, and administrators of our Catholic press. Why not start today to prepare yourselves for this particular responsibility?"

All of which is futile *unless* we do something tangible to apply these principles. Not all of us can write. . . . but all of us *can* read, and most of us walk through fields grown thick with wheat and cockle, gathering cockle and leaving the wheat unharvested. Why are we so eager to read the questioning uncertainties of most secular magazines and papers, when in our own Press we find the one Certainty: that of Christ-living?

* * * *

Many would answer the above query with the statement that there is no literary subtlety, no artistic finesse to most writings found in the Catholic Press. Here those who can write should come into action. Surely we of the Catholic Youth are exposed to the same educational advantages of our contemporary non-Catholics! There must be those among us equally talented as those who write for the secular press! Added to which we have the superior good fortune of a sure and positive philosophy of living. If we complain that our Press lacks literariness of flavor, why not set about to remedy the lack? And upon examination we find that this accusation bears little weight. We are so accustomed to the well-clothed inanities of the secular press as a general rule, that we find straightforwardness a rather frugal reading diet. We have, many of us, grown to prefer the anodyne of non-truth to the sharper, unsugared and awakening truth. Variety of literary expression is certainly advisable—and commendable; but let us remember that it is not the expression which ranks first, but the eternal veracity of that which is to be expressed. Nothing is beautiful if it be not true.

* * * *

As a suggestion to those literarily-minded readers of the *Interracial Review*, it might not be amiss to say that here is evidence of a field vastly fertile. Not only is this magazine itself greatly in need of new voices, new apostles; but there is an even greater need that the truly Catholic approach to the interracial question be clarified in the secular press. If we possess the truth and do not make it known, it is not our right to condemn those have it not, since we did not share it.

* * * *

It would seem, too, that there is a special wisdom in the urging of us, the Catholic Youth, to write. The young are often loth to read the seeming preachments of their elders: those of another generation; they will not evince the same disdain for the expressions of others of their own generation, be they of whatever difference of Creed. One group of young men and women harbors, always, a certain curiosity as regards the tenets and speculations of another group its own age. If this apostolate is to begin, as apostolates should, among the Youth of our day, it should be an apostolate instigated and carried through by us as Youth also,—but as more than mere Youth: as actively, intelligently, militantly Catholic Youth. It may be ours to show, not that the pen is mightier than the sword, but that the pen may supplant the sword.

—MARGARET McCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

WHAT'S THE SHOOTING ABOUT?

One of the pertinent questions Negroes want to ask about the war is: What will be its probable effect on interracial good will? Public opinion is being encouraged to assume that the survival of personal liberty, democratic processes, the security of small nations and the rights of minority races depends on British victory. Negroes certainly want to see democracy and freedom preserved in the world. We have enjoyed those blessings less than other races, and if they are extinguished now we will be in a position similar to that of the man who arrived at the banquet just before the waiters began to clear the tables.

That is why we want to ask questions when we are told that Britain is fighting for democracy, freedom, and more rice for the Chinese coolie. We want to know what kind of democracy, whose freedom and more food on whose table Britain is really fighting for. Have the British really come around to the conviction that the independence of Nigeria is as important as the independence of Belgium? Are they prepared to fight for the liberation of Java as well as the liberation of Holland? Are they convinced that democracy in segregation-ridden South Africa is as precious as democracy in Norway? To include all the uncertainties in our minds under one blanket: Are the British really fighting for universal and unqualified democracy and freedom for all men of all races irrespective of class or geography or color of skin? If they are, why don't they say so—in plain and unequivocal words?

So long as Britain keeps her war aims a close secret which Winston Churchill confides to no one except himself, Negroes will suspect that Britain is fighting for the same objective her soldiers and diplomats have always fought for since the time of Queen Bess—the expansion and defense of the Empire. Negroes have no vital stake in that kind of war, we are only slightly interested onlookers who have much to lose and little to gain no matter which side wins a military victory.

The last thing Negroes desire, of course, is a decisive German victory. The Nazis have made it clear that after they win the war they intend to reduce the non-Aryan races to slavery. They have stated emphatically that they are not using the word slavery in a figurative sense. They mean literally what they say.

While a clear German victory would wipe out the progress the Negro peoples have made during the past three

hundred years, and doom our aspirations for an indefinite period in the future, it is difficult to see how a decisive British victory will substantially improve our condition or accelerate interracial good will. A German collapse will leave Russia the only great power on the Continent. As it has always been Britain's policy to maintain a balance of power in Europe, her diplomacy and finance will immediately begin the reconstruction of Germany as a counterweight against Russia. In a few years the world will be confronted with the threat of another Teutonic fury, and even though the Germans may not win this war they may win the next one, and the dire consequences of a Hitler triumph will have been merely postponed.

A stalemate as a result of mutual exhaustion is an even less inviting prospect. The four advanced powers of Western Europe, bled white of man power, with their industries in confusion, their agriculture a forgotten art and their population despairing and disillusioned, may well become the victims of unscathed Russian totalitarianism marching triumphantly to the Channel and the shores of the Mediterranean. There are Negroes, it might be stated parenthetically, who believe that the degradation of Europe will mean the salvation of Africa. Their views, of course, can be dismissed as worthless.

American participation in the war will probably aggravate rather than relieve post-war chaos. The cost of the war alone is enough to give us pause. It promises to be so staggering that the British have already indicated that they are ready to quit unless the United States agrees to pay the bill. When the war began the British boasted that they were bound to win because their economic resources were vastly superior to those of Germany. They pointed with pride to 8 billion dollars in American securities owned by British investors. When the war was a little more than a year old the British asserted that they could not continue to finance the war without American help. At that time they had spent or earmarked something less than 2 billion dollars of their American investments.

Inquisitive Negroes wonder why the British cannot continue to finance their war for another year or two. They have a balance of 6 billion dollars in American securities, not to mention their investments in South America and other parts of the world. If they are engaged in a holy war to preserve the principles of Christianity and the ideals of civilization why not sacrifice all they have and hold, inspiring delinquent nations and races to follow their example? When the British put the war on a dollar and cents basis, while they still have plenty of money in the bank, Negroes become skeptical, if not cynical, suspecting that England is still fighting for the profits of empire.

I am aware, of course, that the preceding paragraph is highly specious. But it is no more specious than the propaganda, disguised as news, with which the British and their Anglophile allies have been seducing American public opinion. The fact is, or at least appears to be, that Britain cannot finance the war to a successful conclusion. The war is costing the British 42 million dollars a day, they say. That is, roughly, a billion dollars every 24 days. At that

rate the 8 billion dollars worth of British owned American securities, making no allowance for depreciation caused by forced sale, will be used up in something less than eight months. In less than two years all British resources everywhere in the world will be used up.

The capitalist economy of Britain, confronting the functional economy of Germany, will inevitably be defeated; unless it can get American help. Here, inquisitive Negroes ask another question. (We Negroes can be really unpleasant people at times.) Can the capitalist economy of Britain and the capitalist economy of The United States together defeat the functional economy of Germany? The Tory government of Britain (it is a Tory government, the Bevins-Greenwood window dressing notwithstanding) is asking The United States to underwrite the cost of the war. How long can American capitalism stand up under the strain of 42 million dollars a day to pay for Britain's war, plus the cost of our own necessary rearmament?

International capitalism has nothing to fear in a world thrown into confusion by its extinction. But Christians, Negroes, Jews and numerous racial minorities will have a great deal at stake. The chaos may crystalize in Communist materialism or some form of Fascism with vicious racism as its central creed. Negroes and other minorities may feel themselves forced back on a choice between Nazi barbarism and British imperialism. To make us feel that way is one of the objectives of British propaganda. Fortunately we do not have to make either choice. The way to a better world has been clearly defined in the encyclicals on The Condition of Labor and the Reconstruction of the Social Order. As few Negroes are familiar with the Encyclicals, we can be expected to ask embarrassing questions until the government censor shuts us up.

FROM HERE AND THERE DURING THE MONTH

● XAVIER UNIVERSITY MARKS JUBILEE

New Orleans, Feb. 13.—The fiftieth anniversary of the Sisters of the Blessed Sacrament for Indians and Colored People was commemorated at a solemn convocation yesterday and a Solemn Mass today at Xavier University.

Xavier, the most extensive achievement in the history of the order, is the only Catholic university for Colored in the United States. It is co-educational.

At the convocation faculty members, students, alumni and friends of the university paid tribute to Mother Katharine Drexel, of Philadelphia, foundress of the Blessed Sacrament Sisters.

Xavier University was opened in 1915 in answer to an urgent request by the late Most Rev. James H. Blenk, S.M.,

Archbishop of New Orleans. In September, 1917, through an act of the Louisiana Legislature, the Sisters of the Blessed Sacrament were authorized to confer degrees. The university is affiliated with the Catholic University of America, and holds full accredited membership in the Catholic Educational Association, Association of American Colleges, and the American Association of Colleges of Pharmacy and is a charter member of the Association of Colleges and Secondary Schools for Negroes. It holds a class "A" rating from the Southern Association of Colleges and Secondary Schools and from the American Medical Association and is accredited by the Board of Education of the State of Louisiana. The College of Pharmacy has been given full accreditation by the American Council on Pharmaceutical Education.

● CATHOLICS SCORE ANTI-NEGRO POLICIES

Chicago.—Sanction of policies harmful to citizens received a protest in the volunteer workers organization of the Blessed Martin de Porres Center. The workers of the Blessed Martin de Porres Social Colored Center are a group of 45 Catholic men and women, white and colored, who are devoted to the social betterment of underprivileged colored people. The resolution read:

"Resolved that we, the volunteer workers organization of Blessed Martin de Porres Center of Chicago protest as un-American, un-Christian and vicious the existing discrimination against Negro citizens both in employment by industries favored with United States Government defense contracts and in the recruiting of the United States land, naval and air forces; and that we appeal to the proper authorities to correct this evil in the name of God, Christian charity and American democracy."

● CATHOLIC COLORED GIRL HIGHEST IN CLASS OF 58 GRADUATE NURSES

Buffalo, N. Y., Feb. 15.—Miss Eva Bateman, first colored girl to be graduated from a Buffalo hospital, surpassed all her classmates with a mark of 170, although needing only 67.

Miss Bateman, who is a member of St. Peter Claver Parish here, was one of 58 graduated from the School of Nursing at the Mayer Memorial Hospital. The Rev. Thomas J. Egan, C.S.S.R., is Pastor of St. Peter Clavers' Church.

● CATHOLIC COLLEGE GROUP CONDUCTS ESSAY CONTEST

Philadelphia, (Special).—The Rev. Richard M. McKeon, S.J., Dean of St. Joseph's College, has announced an essay contest which is being sponsored by the Catholic Intercollegiate Interracial Council. Three prizes are offered for the best essays on the subject: "The Catholic Church and the Negro." This contest is open to all students of the Catholic high schools in the Philadelphia Archdiocese. The contest will close April 13th.

~ EDITORIAL ~

THE SEVENTEEN REJECTED

Meeting in Washington on January 22, the assembled State Governors were addressed "most seriously" by William S. Knudsen, director of the newly formed Office of Production Management for national defense. "I particularly wish," said Mr. Knudsen, "that the States fall in with the idea of keeping all our resources lined up and keeping all our people enthusiastic, confident that we can come through."

These are brave words and true. If the defense-production program means anything, it means precisely what Mr. Knudsen said: have *all our resources*, particularly in skilled workmanship, ready for the job, and have *all our people enthusiastic* and confident.

One element in the state of things, was made plain by Judge Stephen S. Jackson, of the New York City Court of Domestic Relations, at the sixth anniversary celebration of the Catholic Interracial Council of New York City.

Deliberate exclusion was revealed by a personal investigation made by Judge Jackson, working with a joint committee, into the facts of the case. Impassioned pleas for "thousands" of trainees broadcast by several of the major plants located in the New York metropolitan district sent young white and colored graduates of a local training school scurrying to the plants in search of jobs. Every one of the white applicants was received with open arms and without question; the seventeen young Negro applicants, who for years had listened to earnest discourses on the dignity of manual labor and the duty of defending your country, were bluntly informed that their race, and their race *alone*, prevented any hope of their employment as skilled workers.

Thinking men will obviously be shocked at the effect of such a revelation upon the minds of the young men who trailed jobless back to their futureless homes. But thinking men will be still more deeply concerned over the effect upon national defense itself. The country that tells an able-bodied, competent, industrious, hundred-per-cent loyal American young man that it has no need of him when 250,000 new workers are clamored for in six months' time, is sabotaging its own defense program. Encouraging, however, is the fact that a Catholic group is now active on behalf of the seventeen men.

—America, February 1

● ALL-NEGRO CAST TO PRESENT "LIVING STATIONS OF CROSS"

Chicago.—An unusual and colorful presentation of the Via Dolorosa will be witnessed this Lent in Corpus Christi church at 4900 S. Parkway. The Way of the Cross, enacted in pantomime by an all-Negro cast of parishioners, will be open to the general public every Friday afternoon at 3.

In this revival of the religious drama of the Middle Ages 40 trained Negro actors—men, women, and children—will have parts. Their "Living Stations of the Cross" will recall vividly the Gospel story of Christ's Passion, death, and burial,

as it is traditionally portrayed in the Way of the Cross. The players will wear Oriental costumes of the type used in the time of Christ.

The sacred drama will be directed from the sacristy by the Rev. Arnold Schwarz, O.F.M., assistant pastor.

Thousands of pilgrims from all parts of the city have found their way to Corpus Christi church in Lent in the past few years.

● NEGRO MACHINISTS EMPLOYED IN WASHINGTON NAVY YARD

Washington, Feb. 13.—Progress in the fight against discrimination against Negro skilled workers in the U. S. Navy yards was noted this week in the employment of more than a score of Negro machinists at the Washington Navy yard following their graduation from the apprentice school here.

At the same time, it was learned that between 15 and 20 more Negro workers have been accepted as trainees in the apprentice school. Following graduation, they are expected to receive immediate employment in the Washington Navy yard as machinists third grade.

● BLESSED MARTIN DEVOTION SHOWS AMAZING GROWTH

In January 1935 the Blessed Martin Apostolate began with a Solemn Novena at the Dominican House of Studies, River Forest, Illinois, at the request of the Rev. Thomas M. McGlynn, O.P., who had spoken a short time before with the present Pope Pius XII, then Cardinal Pacelli, the Papal Secretary of State. The Cardinal had requested prayers to Blessed Martin for the recovery of his brother.

The movement began without any leaflets containing prayers to Blessed Martin or information about his life. Despite such humble beginnings it has spread not only over the United States, but to Canada, to Europe, South Africa, South India, the East and West Indies. Letters keep pouring in each day from people begging for help and from others joyfully reporting favors.

BOOKS

THE BIG SEA. By Langston Hughes. Alfred A. Knopf. New York. 335 pages. \$3.00.

A reader, especially one who happens to be a reviewer, encounters an autobiography by Langston Hughes without a burst of enthusiasm. Hughes is indubitably an author of high talent, perhaps of positive genius. But authors turn to autobiography when they have grown venerable in years and mellow in thought and the creative flame has begun to flicker out. It will be a loss to Negro literature if Hughes is not an exception to the rule.

Hoping that his venture in autobiography is not symptomatic of creative sclerosis, one concludes that Hughes has contributed an interesting volume to the collective reading table of his countrymen. The book has the freshness and exuberance which come natural to a young man telling about the things he has seen in the places he has been. As the author is less reticent than he might be, however, readers who do not relish vivid descriptions of the more intimate details of life will serve their peace of mind by avoiding the volume, for he is rather literal in relating what he has observed in the underworlds of three continents and islands of the sea. It is not a smutty book, judged by current standards, but it is decidedly—well, decidedly modern.

Except for a few hard knocks, the narrative does not disclose that Hughes has known any experiences of exceptional significance. His childhood and adolescence were no more eventful than those of any alert, intelligent boy, and his struggle for success was hardly a struggle at all. He has had more and better opportunities than most youths of his race and has not neglected to improve upon them. This is not intended to imply that he gained recognition as the result of nepotism. If he did not win success the hard way it was because his powers ripened at a time when there was a growing demand for *pagan* art and his spiritual bias clicked with the temper and tempo of the prevailing vogue. Hughes, unlike most of his compatriots who were writing, painting or composing at the time, could accept the theory that art is its own reason for being and go in for hyper-sophistication and grand gestures without affectation or posing. Among popular colored artists of the time, he was ablet because he was most sincere. If his concept of art was not sound it was at least in harmony with the dominant esthetic ideas of his age. One can refute the theory of art he accepted but cannot impugn his integrity as an artist. Because of his sincerity, he has produced a number of works which have become an enduring part of American literature. At least that is the prophecy of this reviewer.

In his autobiography Hughes devotes most of his attention to his living and comparatively little to his writing. And he seems to think that his prose is less important than his poetry. He is probably a better artist than critic. His poetry, written in the 1920's, is so intimately reflective of the jazz age that it has already begun to date. Some of the short stories in *The Ways of White Folks* express the fervor and poignancy which are persistent qualities of life without regard to time or place. *Cora Unashamed*, *The Blues I'm Playing* and *One Christmas Eve* will be enjoyed long after the spiritual idiom of *The Weary Blues* has become unintelligible. And there is that precious gem of a short story, the finest one this reviewer has ever read, with all due respects to De Maupassant and Thomas Hardy—*Little Dog. Not Without Laughter* may not be a great novel, but, omitting two by Wallace Thurman, it would be difficult to mention a better one from the pen of a Negro author.

The Big Sea is another prose volume the interest of which may outlast even the best of his verse. It is entertaining and candid, and the latter quality gives the book a claim for permanency. It will be useful to future scholars in search of sidelights on the history of Negro literature.

—T. L.

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